

THE ROLE OF MUNAVVAR KORI ABDURASHIDKHANOV IN THE EMERGENCE OF THE NATIONAL JADID MOVEMENT

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Abstract

The article examines the Jadid movement in the country and the history of its emergence. The book also briefly discusses the unrivaled contribution of Munavvarkori Abdurashidkhanov, one of the great enlightened Jadids, to the Jadid movement and his life.

Keywords: National Jadidism, Munavvar kori Abdurashidkhanov, Usuli Jadid, Usuli Savtiya, old school, new school, Turkish literacy and Turkestan national publications.

Introduction

No society can imagine its future without developing and strengthening its spiritual potential and spiritual and moral values in the consciousness of its people.

The cultural values and spiritual heritage of the people have served as a powerful source of spirituality for the peoples of the East for thousands of years. Despite long and harsh ideological repressions, the people of Uzbekistan have managed to preserve their historical and cultural values and unique traditions that have been passed down from generation to generation[1].

Our esteemed President has repeatedly emphasized that the scientific, educational, literary and artistic heritage of our ancestors, who gave their lives for the freedom of our Motherland and the happiness of our people, is of incomparable importance to us, and that active propaganda of this priceless wealth plays an important role in helping our people, especially our youth, understand the value of today's peaceful and free life[2].

Indeed, the roots of the idea of the Third Renaissance, aimed at uniting our people for the sake of the country's prosperity, awakening hearts and creating a "New Uzbekistan" that would develop in all aspects on the world map, actually go back to the activities of the enlightened Jadids[2]. The end of the 19th - beginning of the 20th century became a period of sharp turns in the development of world civilization. During this period, profound reforms, the First and Second World Wars, and fundamental qualitative changes in the development of science took place. The fact that one society was completely under the influence of another society revolutionized not only life, but also the philosophy of people. At the end of the 19th - beginning of the 20th century, dissidents and representatives of new views were formed in Central Asia, as in other regions.

In the second half of the 19th century, the socio-economic system in Central Asia was backward, the standard of living of citizens was extremely low, and the influence of Islamic

religious figures on their cultural and spiritual life was strong. At a time when there is a growing desire to restore the traditions of Sufi philosophy in the worldview of people, disagreements with opposing forces arise.

"The 19th century was a period of the past and the beginning of the next century in socio-philosophical, religious-moral, political and cultural development and is distinguished by the diversity of the formation of ideological, theoretical and ideological views. Before the emergence of the Jadid movement in Turkestan, there were various spiritual, ideological and ideological movements: Kadimists, reformists, Bedilists, Mashrabhanists, as well as various forms of thought, educational teachings and theories with socio-philosophical content and direction, which were characteristic of Central Asia and the Turkic peoples as a whole. [3]

The Jadids first appeared among the Crimean Tatars in the 1880s in Crimea under the leadership of Ismailbek Gasprinsky. Here it is necessary to briefly mention Ismail Gasprinsky. The name of Ismail Gasprinsky is associated with the emergence and development of Jadidism (a new, more secular method of education (teaching)) - an enlightened movement of the peoples of the Islamic East, advocating for more secular views in primary education in many Muslim countries. This implies a fundamental change in the nature and structure of traditional education.

Ismail Gasprinsky stood at the origins of enlightened education and the development of a method of teaching secular knowledge in school, called Jadidism. In his textbooks, manuals and works, he significantly influenced the already established canons of primary school in Muslim countries.

It was Ismail Gasprinsky who developed the foundations for changing the national-confessional system and introduced it into the education system. Ismail Gasprinsky based his principles on progress in the development of society and confessional tolerance.

Gaspraili Ismail introduced new teaching methods not only in Crimea, but also in Tatarstan, Kazakhstan, Bashkortostan, Turkmenistan, Tajikistan, Uzbekistan, Kyrgyzstan, Azerbaijan, Turkey, Northern Persia and Eastern China. He wrote and published textbooks and manuals for schools of the new national model.

Ismail Gasprali was a staunch supporter of the development of the Russian printers' union of that time. Ismail Gasprali disseminated proposals and ideas for the creation of many "Societies for Assistance to Poor Muslims" and "Library Societies", and he personally participated in many of them. The ideological principles and ideas of Ismail Gasprali were based on liberal ideology, progressive development of society, friendship between Turkic and Slavic peoples, religious tolerance between Muslims and Christians, and rejection of the radical demands of socialists.

Ismail Gasprali advocated evolutionary forms of social development. Ismail Gasprali's views are on par with the views of outstanding educators and philosophers regarding the importance of social origin[4].

The word "jadid" comes from the Arabic word "jadidun", which means new. The origin of this word goes back to the schools of the new method. Until the end of the 19th century, the education system in Turkestan was based on the old method - memorizing the structure of

letters and words. Due to this, it took students a year or more to become literate. Later, a program developed by the Crimean Muslim activist Ismailbek Gasprali came in handy to solve this problem. According to this program, students learned what sounds the letters represent. As a result, the literacy of students began to grow rapidly.

To free Turkestan from medieval backwardness and religious superstitions, reform Sharia laws, spread education among the people, fight for the establishment of an autonomous government in Turkestan, build a free and prosperous society by establishing a constitutional monarchy and parliament in Bukhara and Khiva, and later a democratic republic, introduce a stable national currency and create a national army.

The Jadid movement was formed from cultural and educational societies and associations opened by separate groups of free-thinking and progressive people in Tashkent, Fergana, Bukhara, Samarkand, and Khiva.

The activists of the Jadid movement called themselves patriots, progressives, and later — Jadids. The advanced patriotic and progressive forces of that time, primarily the intelligentsia, felt that the local population was lagging behind world development and understood the need to reform the people.

Jadidism was primarily a political movement. It has periods of formation, expression, and defeat, which can be divided into four periods. In the territories of Turkestan, Bukhara, and Khiva, these periods are:

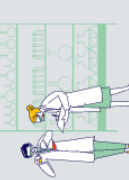
1. 1895–1905;
2. 1906–1916;
3. 1917–1920;
4. Covers the period 1921–1929.

In the first period, that is, in the First Turkestan, the Russian Tsar firmly established himself. At that time, the demands and needs of the local population were ignored, and their religious beliefs and traditions were increasingly ignored. Inexperienced judges replaced judges with a high standard of living, science and practice, bribery and socio-political injustice began to flourish.

They went so far as to limit the activities of madrassas and schools, replace local names with Russian ones and even put crosses on the necks of judges during court hearings.

Progressive forces that foresaw a bright future for the country existed among almost all strata of the population - artisans, farmers, traders, landowners and scientists. The intelligentsia initially decided to begin the fight against tsarism (the royal system) on the political and educational front - to awaken the people from centuries of backwardness. In such historical conditions, the Jadid movement was able to create favorable conditions for its development in the Turkestan region.

Among them were outstanding scientists, modern specialists, cultural figures who dreamed of seeing the country prosperous and independent, and they fought for this cause, even sacrificing their lives if necessary. The Jadids' struggle for the independence of Turkestan was mainly concentrated in the following areas:



1. Expand the network of new-method schools;
2. Sending talented youth to study abroad;
3. Creating various educational societies and theater troupes;
4. To build and establish a national democratic state in Turkestan by publishing newspapers and magazines and raising the socio-political consciousness of the people.

All this could have been accomplished only if a strong party of young intellectuals had been formed.

In this sense, the Jadid movement, which emerged at the beginning of the 20th century, played an important role in the struggle of these peoples, first against Tsarist Russia, and then against Soviet colonialism, for the acquisition of national identity and independence. Among them, the following Jadids can be noted: Mahmudhoja Behbudiy, Abdullah Avloniy, Fayzulla Khodjaev, Said Akhmad Vasiliy, Munavvarkori Abdurashidkhanov, Abdullah Kadiriy, Abdulhamid Cholpon, Abdukhodir Shukuriy (Shakuriy), Hamza Hakimzoda Niyoziy, Ubaidullakhoja Asadullakhojaev, Abdurauf Fitrat, Abdullah Badriy and others, who left a bright mark on the Jadid movement during their lifetime and in their time.

Munavvar Qori Abdurashidkhanov was born in 1878 to a noble family in the Darkhan dakh district of Sheikh Khovandi Takhur in Tashkent.

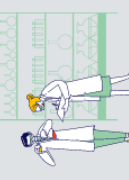
With good intentions, her father, the head of the madrasah Abdurashidkhan Sotiboldikhon Olimkhan, and her mother, the daughter of Khosiyatkhan (1845-1931), the father of his beloved, the father of the noble Khosiyatkhan (1845-1931), gave her the name Munavvar, which means radiant, permeated with light.

Munavvar's father, Abdurashidkhan, opened a school in the courtyard of his house and taught 40 students. His mother, Khosiyatkhan, also taught and educated women in this courtyard. In 1885, when Munavvar was 7 years old, his father died. Abdurashidkhan and Khosiyatkhan had three sons. The eldest was Azamkhan (1872-1919), the middle one was Muslimkhan (1875-1954), and the youngest was Munavvar.

The responsibility for feeding and clothing Munavvar and his brothers, educating them and finding their place in life fell on the shoulders of their mother, Khosiyatkhan Ayya. She was one of the most learned, educated and virtuous women of her time and raised her children to be educated and well-off.

From a young age, Munavvar was distinguished by his sharp mind and, like his brothers, a thirst for knowledge. He received his primary education from his mother. After that, he first studied at the Yunuskhan Madrasah in Tashkent. Then, at the age of ten, he went to Bukhara and spent five years studying hadith and jurisprudence at one of the local madrasahs. Returning to Tashkent, he became the imam of the mosque in the Darkhan district.

For the first time, he worked independently and brought the light of Islamic knowledge to people. He enthusiastically reads books, magazines and newspapers of religious, secular and socio-political content. In particular, the newspaper "Tardzhumon" (1883-1914), published in Crimea by the "father" of Jadidism, Ismailbek Gasprali, had a great influence on the development of Munavvar as a nationalist and popularizer.



Laziz Azizzoda, one of Munavvar Qori's students, wrote that on the eve of the revolution, many different progressive magazines, newspapers and collections arrived in Turkestan, including Tashkent, from Russia, Turkey, Egypt, Iran and other eastern countries. They were passed from hand to hand among the intelligentsia and youth, they were read in madrassas. There is no doubt that Munavvar Qori Abdurashidkhanov also enjoyed them. In addition to the Turkic languages, he was fluent in Russian and Persian.

From a young age, Munavvar Qori began to think about the fate of the Motherland, the public life of the people, the "white Pashtuns" and their policy of colonialism, Russification and weakening of Islam in the country. He understood very early that the liberation of the Motherland depended on economic and cultural development, first of all on the reform of the education of the people, who had lagged behind in development due to fanaticism, and the creation of a new system of primary, secondary, special and higher education based on religion and secularism. That is why Munavvar Qori decided to open a new school based on the "new method" - "usuli savtiya" (sound method), introduced in Crimea by Ismailbek Gasprali in the 1890s. However, he was opposed by the tsarist administration, the Russian intelligentsia, missionaries and local Muslim fanatics. Thanks to great efforts and having suffered various persecutions, Munavvar Qori was able to open a new school in his home in 1901 at the age of 23, one of the first in Turkestan. Children will learn to read and write in six months and become fully literate. In the old traditional schools, education lasted five years. Having received complete spiritual satisfaction from his work and deeply felt the results of the progressive method, Munavvar Qori focused his main attention on the dissemination of education among the people, as well as on the various tricks of the tsarist colony. Before the revolution, for this "deed" he was repeatedly persecuted by tsarist officials and warned of exile, but these threats did not stop him at all.

Munavvar Qari's cultural, educational and socio-political activities reached a new peak during the first (1905-1907) and second (February 1917) Russian revolutions and their impact on Turkestan. During this period, he not only founded Jadid schools and taught young people in them, but also gained great authority as an active writer, journalist, publisher, scholar and political figure not only in Turkestan, but also among the Muslims of Central Asia and Russia. "In the 1930s, the name of Munavvar Kari was placed on a par with the name of Mustafa Rashid Pasha in Turkey, Mirzo Fatali Akhundzoda in Azerbaijan and Ismailbek Gasprali in Crimea" [5].

Ibrahim Orifhan oglu Yorkin (1901-1996), who after graduating from Munavvar Qori School studied in Germany and became an outstanding specialist in agricultural sciences, writes: "History is created by individuals. They say that history consists of biographies, especially biographies of famous people. I think we will not be mistaken if we say that Munavvar Qari created the period of revival of the history of Turkestan, which began at the end of the last century, and that the history of Turkestan from the beginning to the end of the Jadid era consists of the biography of Munavvar Qari" [6].

As mentioned above, Munavvar Qari first worked independently as an imam-qari in a mosque in his district of Darkhan and spread Islamic and secular knowledge among the people. In this

sacred place, the house of Almighty Allah, his mind and thinking reached perfection, and he fully realized the pain, suffering and condition of the people. As is known, historically during this period, economic, political, cultural and spiritual poverty, fanaticism and ignorance increased in our people due to the strengthening of the tyrannical colonial oppression of Tsarist Russia. In addition, the ancient traditional primary, secondary and higher education in madrassas got lost and lagged behind the demands of the times.

The spiritual father of the Jadids, Munavvar Qori Abdurashikhanov, in his article “Muslim Society in Tashkent” writes about “Doril Odjizin”: “This year, Tashkent society has acquired a completely different appearance. It woke up, rubbed its eyes and began to look around. It began to consistently apply the articles specified in the law. “Doril Odjizin”, which was closed for several years after the decision was made, officially opened and accepted several poor and vulnerable children. It donated one hundred and two hundred soums to several schools and madrassas. “And it distributes monthly donations to several widows and the poor, and educates and raises about sixty poor and orphaned children in different schools.”

The Charter of “Komak” states that “The Society provides financial assistance to state, public and private educational institutions: establishes scholarships for students of secondary and higher educational institutions” [7.].

Munavvar Qori Abdurashidkhanov worked in various fields and waged a persistent struggle for national revival in a very difficult period, when contradictions were intensifying, and the fate of the nation and the Motherland was under great threat. In a relatively short time, he advanced to the level of a state, public, political, cultural and educational figure. This brought him fame not only in Turkestan, but also abroad. At the same time, he left a large and valuable legacy that will never be erased from history and will serve as an example for future generations. We have not yet fully mastered them.

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